الٓمٓ

Juz 1

Juz 01 - الٓمٓ

اَلْبَقَرَة ٢	اَلْفَاتِحَة ١

¾ - الثلٰثة	½ - النصف	¼ - الرّبـع

Legend

Takbir for Last 22 Surahs	Method & Dua - Khatmal Qur’aan	Verses of Caution in Recitation
Index Sajdah Tilawaah	Index Surahs	Index Revelation Order
Dua for Memorisation	Ta'awwuz & Tasmiyyah	Etiquette of Recitation
Recitation of the Qur'aan	Stop Signs	Summarised Tajweed Rules

Nurul Huda Publications

سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ (١) (٥)

اٰيَاتُهَا ٧ رُكُوْعُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٢﴾ لا الرَّحْمٰنِ

الرَّحِيْمِ ﴿٣﴾ لا مٰلِكِ يَوْمِ الدِّيْنِ ﴿٤﴾ ط

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿٥﴾ ط

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾ لا صِرَاطَ

الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۵ لا غَيْرِ

الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿٧﴾ ع

اٰمِيْن

الْمَنْزِلُ ١

ع ٧ ١/١ الحمد للّٰه اللازم

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکته وقفة Preceding Rule - ك

الجزء ١

سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ ٢

اٰيَاتُهَا ٢٨٦ رُكُوْعَاتُهَا ٤٠

اللهُ ﷻ مُحَمَّدٌ ﷺ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ ۖ فِيْهِ ۛ

هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ يُؤْمِنُوْنَ

بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا

رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣﴾ وَالَّذِيْنَ

يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ

مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٤﴾

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ق وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

﴿٥﴾ اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ

تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿٦﴾ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى

سَمْعِهِمْ ط وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ز وَّلَهُمْ عَذَابٌ

عَظِيْمٌ ﴿٧﴾ ع وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ ع ٧ ١/١٦

الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ﴿٨﴾ وقف لازم يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ

اٰمَنُوْا ج وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٩﴾

فِيْ قُلُوْبِهِمْ مَّرَضٌ لا فَزَادَهُمُ اللّٰهُ مَرَضًا ج وَلَهُمْ عَذَابٌ

اَلِيْمٌ ۙ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١٠﴾ وَاِذَا قِيْلَ لَهُمْ لَا

تُفْسِدُوْا فِي الْاَرْضِ لا قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿١١﴾

اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ﴿١٢﴾ وَاِذَا

قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ

السُّفَهَآءُ ط اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ﴿١٣﴾

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

وَاِذَا لَقُوا الَّذِيۡنَ اٰمَنُوۡا قَالُوۡۤا اٰمَنَّا ۖۚ وَاِذَا خَلَوۡا اِلٰى
شَيٰطِيۡنِهِمۡ ۙ قَالُوۡۤا اِنَّا مَعَكُمۡ ۙ اِنَّمَا نَحۡنُ مُسۡتَهۡزِءُوۡنَ ﴿١٤﴾
اَللّٰهُ يَسۡتَهۡزِئُ بِهِمۡ وَيَمُدُّهُمۡ فِىۡ طُغۡيَانِهِمۡ يَعۡمَهُوۡنَ ﴿١٥﴾
اُولٰٓـئِكَ الَّذِيۡنَ اشۡتَرَوُا الضَّلٰلَةَ بِالۡهُدٰى ۖ فَمَا رَبِحَتۡ
تِّجَارَتُهُمۡ وَمَا كَانُوۡا مُهۡتَدِيۡنَ ﴿١٦﴾ مَثَلُهُمۡ كَمَثَلِ الَّذِى
اسۡتَوۡقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتۡ مَا حَوۡلَهٗ ذَهَبَ اللّٰهُ
بِنُوۡرِهِمۡ وَتَرَكَهُمۡ فِىۡ ظُلُمٰتٍ لَّا يُبۡصِرُوۡنَ ﴿١٧﴾ صُمٌّۢ بُكۡمٌ
عُمۡىٌ فَهُمۡ لَا يَرۡجِعُوۡنَ ﴿١٨﴾ ۙ اَوۡ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيۡهِ
ظُلُمٰتٌ وَّرَعۡدٌ وَّبَرۡقٌ ۚ يَجۡعَلُوۡنَ اَصَابِعَهُمۡ فِىۡۤ اٰذَانِهِمۡ
مِّنَ الصَّوَاعِقِ حَذَرَ الۡمَوۡتِ ؕ وَاللّٰهُ مُحِيۡطٌۢ بِالۡكٰفِرِيۡنَ ﴿١٩﴾
يَكَادُ الۡبَرۡقُ يَخۡطَفُ اَبۡصَارَهُمۡ ؕ كُلَّمَآ اَضَآءَ لَهُمۡ مَّشَوۡا
فِيۡهِ ۙ وَاِذَآ اَظۡلَمَ عَلَيۡهِمۡ قَامُوۡا ؕ وَلَوۡ شَآءَ اللّٰهُ لَذَهَبَ
بِسَمۡعِهِمۡ وَاَبۡصَارِهِمۡ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿٢٠﴾ ع ٢ ١٣ ٢/١٦

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۙ ج Valid Pause - قف Continue - لا ۖ ز

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿٢١﴾ الَّذِىْ جَعَلَ لَكُمُ الْاَرْضَ
فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ
بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا
وَّاَنْتُمْ تَعْلَمُوْنَ ﴿٢٢﴾ وَاِنْ كُنْتُمْ فِىْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى
عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ
مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾ فَاِنْ لَّمْ تَفْعَلُوْا
وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِىْ وَقُوْدُهَا النَّاسُ
وَالْحِجَارَةُ ۚۖ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا
هٰذَا الَّذِىْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ
وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥﴾

Any 2 of 3 Verses - ۛ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

اِنَّ اللّٰهَ لَا يَسۡتَحۡىٖۤ اَنۡ يَّضۡرِبَ مَثَلًا مَّا بَعُوۡضَةً
فَمَا فَوۡقَهَا ؕ فَاَمَّا الَّذِيۡنَ اٰمَنُوۡا فَيَعۡلَمُوۡنَ اَنَّهُ الۡحَقُّ
مِنۡ رَّبِّهِمۡ ۚ وَاَمَّا الَّذِيۡنَ كَفَرُوۡا فَيَقُوۡلُوۡنَ مَاذَآ اَرَادَ
اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيۡرًا ۙ وَّيَهۡدِىۡ بِهٖ
كَثِيۡرًا ؕ وَمَا يُضِلُّ بِهٖۤ اِلَّا الۡفٰسِقِيۡنَ ۙ ﴿۲۶﴾ الَّذِيۡنَ
يَنۡقُضُوۡنَ عَهۡدَ اللّٰهِ مِنۡۢ بَعۡدِ مِيۡثَاقِهٖ ۖ وَيَقۡطَعُوۡنَ
مَآ اَمَرَ اللّٰهُ بِهٖۤ اَنۡ يُّوۡصَلَ وَيُفۡسِدُوۡنَ فِى الۡاَرۡضِ ؕ
اُولٰٓئِكَ هُمُ الۡخٰسِرُوۡنَ ﴿۲۷﴾ كَيۡفَ تَكۡفُرُوۡنَ بِاللّٰهِ
وَكُنۡتُمۡ اَمۡوَاتًا فَاَحۡيَاكُمۡ ۚ ثُمَّ يُمِيۡتُكُمۡ ثُمَّ يُحۡيِيۡكُمۡ
ثُمَّ اِلَيۡهِ تُرۡجَعُوۡنَ ﴿۲۸﴾ هُوَ الَّذِىۡ خَلَقَ لَكُمۡ مَّا فِى
الۡاَرۡضِ جَمِيۡعًا ۚ ثُمَّ اسۡتَوٰۤى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ
ع ۳ ۹ ۳/۱۶ سَبۡعَ سَمٰوٰتٍ ؕ وَهُوَ بِكُلِّ شَىۡءٍ عَلِيۡمٌ ﴿۲۹﴾ وَاِذۡ
قَالَ رَبُّكَ لِلۡمَلٰٓئِكَةِ اِنِّىۡ جَاعِلٌ فِى الۡاَرۡضِ خَلِيۡفَةً ؕ

قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ۚ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ اِنِّیْٓ
اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ
عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ
هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۱﴾ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ
لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿۳۲﴾ قَالَ
يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ
قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ
وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿۳۳﴾ وَاِذْ قُلْنَا
لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى
وَاسْتَكْبَرَ ۗ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۴﴾ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ
اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ
وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۳۵﴾

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ص

وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ج وَلَكُمْ فِي

الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ۝٣٦ فَتَلَقّٰٓى اٰدَمُ مِنْ

رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ط اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ۝٣٧

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ج فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى

فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝٣٨

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ج

هُمْ فِيْهَا خٰلِدُوْنَ ۝٣٩ ع يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ ع ٤ ٢/١٦

الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ج

وَاِيَّايَ فَارْهَبُوْنِ ۝٤٠ وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا

لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍۭ بِهٖ ص وَلَا تَشْتَرُوْا

بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ز وَّاِيَّايَ فَاتَّقُوْنِ ۝٤١ وَلَا تَلْبِسُوا

الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝٤٢

وَاَقِيۡمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارۡكَعُوۡا مَعَ الرّٰكِعِيۡنَ ﴿۴۳﴾
اَتَاۡمُرُوۡنَ النَّاسَ بِالۡبِرِّ وَتَنۡسَوۡنَ اَنۡفُسَكُمۡ وَاَنۡتُمۡ
تَتۡلُوۡنَ الۡكِتٰبَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۴۴﴾ وَاسۡتَعِيۡنُوۡا بِالصَّبۡرِ
وَالصَّلٰوةِ ؕ وَاِنَّهَا لَكَبِيۡرَةٌ اِلَّا عَلَى الۡخٰشِعِيۡنَ ﴿۴۵﴾ۙ الَّذِيۡنَ
يَظُنُّوۡنَ اَنَّهُمۡ مُّلٰقُوۡا رَبِّهِمۡ وَاَنَّهُمۡ اِلَيۡهِ رٰجِعُوۡنَ ﴿۴۶﴾ؑ الربع يٰبَنِىۡۤ ع ٥/١٦
اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَاَنِّىۡ
فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ﴿۴۷﴾ وَاتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ
عَنۡ نَّفۡسٍ شَيۡـئًا وَّلَا يُقۡبَلُ مِنۡهَا شَفَاعَةٌ وَّلَا يُؤۡخَذُ
مِنۡهَا عَدۡلٌ وَّلَا هُمۡ يُنۡصَرُوۡنَ ﴿۴۸﴾ وَاِذۡ نَجَّيۡنٰكُمۡ مِّنۡ
اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ الۡعَذَابِ يُذَبِّحُوۡنَ
اَبۡنَآءَكُمۡ وَيَسۡتَحۡيُوۡنَ نِسَآءَكُمۡ ؕ وَفِىۡ ذٰلِكُمۡ
بَلَآءٌ مِّنۡ رَّبِّكُمۡ عَظِيۡمٌ ﴿۴۹﴾ وَاِذۡ فَرَقۡنَا بِكُمُ الۡبَحۡرَ
فَاَنۡجَيۡنٰكُمۡ وَاَغۡرَقۡنَاۤ اٰلَ فِرۡعَوۡنَ وَاَنۡتُمۡ تَنۡظُرُوۡنَ ﴿۵۰﴾

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکته وقفة Preceding Rule - ك

وَاِذْ وٰعَدْنَا مُوْسٰۤى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ
بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾ وَاِذْ اٰتَيْنَا مُوْسٰى
الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾ وَاِذْ قَالَ مُوْسٰى
لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوْبُوْۤا اِلٰى بَارِئِكُمْ فَاقْتُلُوْۤا اَنْفُسَكُمْ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ
هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾ وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ
لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ
تَنْظُرُوْنَ ﴿٥٥﴾ ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ
وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق قلے ج   Valid Pause - قف   Continue - لا صلے ز

وَاِذۡ قُلۡنَا ادۡخُلُوۡا هٰذِهِ الۡقَرۡيَةَ فَكُلُوۡا مِنۡهَا حَيۡثُ شِئۡتُمۡ
رَغَدًا وَّادۡخُلُوا الۡبَابَ سُجَّدًا وَّقُوۡلُوۡا حِطَّةٌ نَّغۡفِرۡ
لَـكُمۡ خَطٰيٰكُمۡ ؕ وَسَنَزِيۡدُ الۡمُحۡسِنِيۡنَ ﴿۵۸﴾ فَبَدَّلَ
الَّذِيۡنَ ظَلَمُوۡا قَوۡلًا غَيۡرَ الَّذِىۡ قِيۡلَ لَهُمۡ فَاَنۡزَلۡنَا عَلَى
الَّذِيۡنَ ظَلَمُوۡا رِجۡزًا مِّنَ السَّمَآءِ بِمَا كَانُوۡا يَفۡسُقُوۡنَ ﴿۵۹﴾ ع ١٣ ٦ ٦/١٦
وَاِذِ اسۡتَسۡقٰى مُوۡسٰى لِقَوۡمِهٖ فَقُلۡنَا اضۡرِبْ بِّعَصَاكَ
الۡحَجَرَ ؕ فَانۡفَجَرَتۡ مِنۡهُ اثۡنَتَا عَشۡرَةَ عَيۡنًا ؕ قَدۡ
عَلِمَ كُلُّ اُنَاسٍ مَّشۡرَبَهُمۡ ؕ كُلُوۡا وَاشۡرَبُوۡا مِنۡ رِّزۡقِ
اللّٰهِ وَلَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَ ﴿۶۰﴾ وَاِذۡ قُلۡتُمۡ
يٰمُوۡسٰى لَنۡ نَّصۡبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادۡعُ لَنَا رَبَّكَ يُخۡرِجۡ
لَنَا مِمَّا تُنۡۢبِتُ الۡاَرۡضُ مِنۡۢ بَقۡلِهَا وَقِثَّآئِهَا وَفُوۡمِهَا
وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ اَتَسۡتَبۡدِلُوۡنَ الَّذِىۡ هُوَ اَدۡنٰى
بِالَّذِىۡ هُوَ خَيۡرٌ ؕ اِهۡبِطُوۡا مِصۡرًا فَاِنَّ لَـكُمۡ مَّا سَاَلۡتُمۡ ؕ

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ق وَبَآءُوْ بِغَضَبٍ
مِّنَ اللّٰهِ ط ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ
وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ط ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا
ع ٢ ٧/١٦ يَعْتَدُوْنَ ﴿٦١﴾ اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرٰى
وَالصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ صلے وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ ﴿٦٢﴾ وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّوْرَ ط خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ
لَعَلَّكُمْ تَتَّقُوْنَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ج فَلَوْلَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ
﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ج ﴿٦٥﴾ فَجَعَلْنٰهَا نَكَالًا
لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا
بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ
اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا
مَا هِىَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ؕ
عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾ قَالُوا ادْعُ
لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ
صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿٦٩﴾ قَالُوا ادْعُ
لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِىَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ
وَاِنَّآ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿٧٠﴾ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا
بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ
مُسَلَّمَةٌ لَّا شِيَةَ فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ
فَذَبَحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ ﴿٧١﴾ وَاِذْ قَتَلْتُمْ نَفْسًا ع ٨ ١٠ ٨/١٦
فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿٧٢﴾ ۚ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

فَقُلۡنَا اضۡرِبُوۡهُ بِبَعۡضِهَا ؕ كَذٰلِكَ يُحۡىِ اللّٰهُ الۡمَوۡتٰى ۙ
وَيُرِيۡكُمۡ اٰيٰتِهٖ لَعَلَّكُمۡ تَعۡقِلُوۡنَ ۝٧٣ ثُمَّ قَسَتۡ قُلُوۡبُكُمۡ مِّنۡۢ
بَعۡدِ ذٰلِكَ فَهِىَ كَالۡحِجَارَةِ اَوۡ اَشَدُّ قَسۡوَةً ؕ وَاِنَّ مِنَ
الۡحِجَارَةِ لَمَا يَتَفَجَّرُ مِنۡهُ الۡاَنۡهٰرُ ؕ وَاِنَّ مِنۡهَا لَمَا يَشَّقَّقُ
فَيَخۡرُجُ مِنۡهُ الۡمَآءُ ؕ وَاِنَّ مِنۡهَا لَمَا يَهۡبِطُ مِنۡ خَشۡيَةِ
اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ۝٧٤ اَفَتَطۡمَعُوۡنَ
اَنۡ يُّؤۡمِنُوۡا لَكُمۡ وَقَدۡ كَانَ فَرِيۡقٌ مِّنۡهُمۡ يَسۡمَعُوۡنَ كَلٰمَ
اللّٰهِ ثُمَّ يُحَرِّفُوۡنَهٗ مِنۡۢ بَعۡدِ مَا عَقَلُوۡهُ وَهُمۡ يَعۡلَمُوۡنَ ۝٧٥
وَاِذَا لَقُوا الَّذِيۡنَ اٰمَنُوۡا قَالُوۡٓا اٰمَنَّا ۖۚ وَاِذَا خَلَا بَعۡضُهُمۡ
اِلٰى بَعۡضٍ قَالُوۡٓا اَتُحَدِّثُوۡنَهُمۡ بِمَا فَتَحَ اللّٰهُ عَلَيۡكُمۡ
لِيُحَآجُّوۡكُمۡ بِهٖ عِنۡدَ رَبِّكُمۡ ؕ اَفَلَا تَعۡقِلُوۡنَ ۝٧٦ اَوَلَا
يَعۡلَمُوۡنَ اَنَّ اللّٰهَ يَعۡلَمُ مَا يُسِرُّوۡنَ وَمَا يُعۡلِنُوۡنَ ۝٧٧ وَمِنۡهُمۡ
اُمِّيُّوۡنَ لَا يَعۡلَمُوۡنَ الۡكِتٰبَ اِلَّآ اَمَانِىَّ وَاِنۡ هُمۡ اِلَّا يَظُنُّوۡنَ ۝٧٨ النصف

اَلۡحِزۡبُ الۡاَوَّلُ
النصف

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ج قلےٰ ق   Valid Pause - قف   Continue - ز صلے لا

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ق ثُمَّ يَقُوْلُوْنَ
هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ط فَوَيْلٌ
لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿٧٩﴾
وَ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ط قُلْ
اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ
اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٠﴾ بَلٰى مَنْ كَسَبَ
سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ
هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨١﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ج هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨٢﴾ وَاِذْ ع ٩ ١١ ٩/١٦
اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ قف
وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ط
ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ﴿٨٣﴾

وَ اِذۡ اَخَذۡنَا مِیۡثَاقَکُمۡ لَا تَسۡفِکُوۡنَ دِمَآءَکُمۡ وَلَا تُخۡرِجُوۡنَ
اَنۡفُسَکُمۡ مِّنۡ دِیَارِکُمۡ ثُمَّ اَقۡرَرۡتُمۡ وَاَنۡتُمۡ تَشۡهَدُوۡنَ ﴿۸۴﴾ ثُمَّ
اَنۡتُمۡ هٰۤؤُلَآءِ تَقۡتُلُوۡنَ اَنۡفُسَکُمۡ وَتُخۡرِجُوۡنَ فَرِیۡقًا مِّنۡکُمۡ
مِّنۡ دِیَارِهِمۡ ز تَظٰهَرُوۡنَ عَلَیۡهِمۡ بِالۡاِثۡمِ وَالۡعُدۡوَانِ ط
وَاِنۡ یَّاۡتُوۡکُمۡ اُسٰرٰی تُفٰدُوۡهُمۡ وَهُوَ مُحَرَّمٌ عَلَیۡکُمۡ
اِخۡرَاجُهُمۡ ط اَفَتُؤۡمِنُوۡنَ بِبَعۡضِ الۡکِتٰبِ وَتَکۡفُرُوۡنَ
بِبَعۡضٍ ج فَمَا جَزَآءُ مَنۡ یَّفۡعَلُ ذٰلِكَ مِنۡکُمۡ اِلَّا
خِزۡیٌ فِی الۡحَیٰوةِ الدُّنۡیَا ج وَیَوۡمَ الۡقِیٰمَةِ یُرَدُّوۡنَ اِلٰۤی اَشَدِّ
الۡعَذَابِ ط وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ﴿۸۵﴾ اُولٰٓئِكَ
الَّذِیۡنَ اشۡتَرَوُا الۡحَیٰوةَ الدُّنۡیَا بِالۡاٰخِرَةِ ز فَلَا یُخَفَّفُ
ع ١٠ ٢ ١٠/١٦ عَنۡهُمُ الۡعَذَابُ وَلَا هُمۡ یُنۡصَرُوۡنَ ﴿۸۶﴾ع وَلَقَدۡ اٰتَیۡنَا
مُوۡسَی الۡکِتٰبَ وَقَفَّیۡنَا مِنۡۢ بَعۡدِهٖ بِالرُّسُلِ ز وَاٰتَیۡنَا
عِیۡسَی ابۡنَ مَرۡیَمَ الۡبَیِّنٰتِ وَاَیَّدۡنٰهُ بِرُوۡحِ الۡقُدُسِ ط

اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ
اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۫ وَفَرِيْقًا تَقْتُلُوْنَ ﴿۸۷﴾
وَقَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ
فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿۸۸﴾ وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ
عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ
يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚۖ فَلَمَّا جَآءَهُمْ
مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۫ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿۸۹﴾
بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ
اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ
مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ؕ
وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿۹۰﴾ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ
اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ
بِمَا وَرَآءَهٗ ۗ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ؕ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکتہ وقفة Preceding Rule - ك

قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩١﴾

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ

بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾ وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا

فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ

قَالُوْا سَمِعْنَا وَعَصَيْنَا ۗ وَاُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ

بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ

مُّؤْمِنِيْنَ ﴿٩٣﴾ قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ

اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ

كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾ وَلَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ

اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ

اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛۚ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۛۚ

يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ

١١ ع ١٠ ١١/١٦ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٦﴾ ع

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۖ ج Valid Pause - قف Continue - لا صلے ز

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ
بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى
لِلْمُؤْمِنِيْنَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ
وَجِبْرِيْلَ وَمِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿٩٨﴾
وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا
الْفٰسِقُوْنَ ﴿٩٩﴾ اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ
مِّنْهُمْ ط بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ
رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ وَرَآءَ
ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾ز وَاتَّبَعُوْا مَا تَتْلُوا
الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ
وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ق
وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ط

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - وقفة سكته Preceding Rule - ك

وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ

فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ

الْمَرْءِ وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ

اِلَّا بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ

وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ مِنْ

خَلَاقٍ ۟ؔقف وَلَبِئْسَ مَا شَرَوْا بِهٖۤ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا

يَعْلَمُوْنَ ﴿۱۰۲﴾ وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ

مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۱۰۳﴾ يٰۤاَيُّهَا

الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا

وَاسْمَعُوْا ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ﴿۱۰۴﴾ مَا يَوَدُّ

الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ

يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَاللّٰهُ يَخْتَصُّ

بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۱۰۵﴾

اَلۡمَنۡزِلُ الۡاَوَّلُ

ع ۱۲ ۷ ۱۲/۱۶

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۗ ج Valid Pause - قف Continue - لا ۖ ز

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ط
اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٦﴾ اَلَمْ تَعْلَمْ
اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ط وَمَا لَكُمْ
مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٠٧﴾ اَمْ تُرِيْدُوْنَ
اَنْ تَسْــَٔلُوْا رَسُوْلَكُمْ كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ط
وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ
السَّبِيْلِ ﴿١٠٨﴾ وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ
مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ج حَسَدًا مِّنْ عِنْدِ
اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ج فَاعْفُوْا
وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ط اِنَّ اللّٰهَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿١٠٩﴾ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ط الثلثة
وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ
عِنْدَ اللّٰهِ ط اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١٠﴾

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ط

تِلْكَ اَمَانِيُّهُمْ ط قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ

صٰدِقِيْنَ ﴿١١١﴾ بَلٰى ق مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ

مُحْسِنٌ فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ ج وَلَا خَوْفٌ عَلَيْهِمْ

ع ١٣ ٩ ١٣/١٦ وَلَا هُمْ يَحْزَنُوْنَ ﴿١١٢﴾ع وَقَالَتِ الْيَهُوْدُ لَيْسَتِ

النَّصٰرٰى عَلٰى شَيْءٍ ج وَّقَالَتِ النَّصٰرٰى لَيْسَتِ

الْيَهُوْدُ عَلٰى شَيْءٍ لا وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ط

كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ج

فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ

يَخْتَلِفُوْنَ ﴿١١٣﴾ وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ

اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ط اُولٰٓئِكَ

مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ط لَهُمْ فِي

الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

وَ لِلّٰهِ الۡمَشۡرِقُ وَالۡمَغۡرِبُ ق فَاَيۡنَمَا تُوَلُّوۡا فَثَمَّ
وَجۡهُ اللّٰهِ ط اِنَّ اللّٰهَ وَاسِعٌ عَلِيۡمٌ ﴿۱۱۵﴾ وَقَالُوا اتَّخَذَ
اللّٰهُ وَلَدًا لا سُبۡحٰنَهٗ ط بَلۡ لَّهٗ مَا فِى السَّمٰوٰتِ وَالۡاَرۡضِ ط
كُلٌّ لَّهٗ قٰنِتُوۡنَ ﴿۱۱۶﴾ بَدِيۡعُ السَّمٰوٰتِ وَالۡاَرۡضِ ط وَاِذَا
قَضٰۤى اَمۡرًا فَاِنَّمَا يَقُوۡلُ لَهٗ كُنۡ فَيَكُوۡنُ ﴿۱۱۷﴾ وَقَالَ الَّذِيۡنَ
لَا يَعۡلَمُوۡنَ لَوۡلَا يُكَلِّمُنَا اللّٰهُ اَوۡ تَاۡتِيۡنَاۤ اٰيَةٌ ط كَذٰلِكَ
قَالَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ مِّثۡلَ قَوۡلِهِمۡ ط تَشَابَهَتۡ
قُلُوۡبُهُمۡ ط قَدۡ بَيَّنَّا الۡاٰيٰتِ لِقَوۡمٍ يُّوۡقِنُوۡنَ ﴿۱۱۸﴾ اِنَّاۤ
اَرۡسَلۡنٰكَ بِالۡحَقِّ بَشِيۡرًا وَّنَذِيۡرًا لا وَّلَا تُسۡـَٔلُ عَنۡ
اَصۡحٰبِ الۡجَحِيۡمِ ﴿۱۱۹﴾ وَلَنۡ تَرۡضٰى عَنۡكَ الۡيَهُوۡدُ وَلَا
النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمۡ ط قُلۡ اِنَّ هُدَى اللّٰهِ هُوَ
الۡهُدٰى ط وَلَـئِنِ اتَّبَعۡتَ اَهۡوَآءَهُمۡ بَعۡدَ الَّذِىۡ جَآءَكَ
مِنَ الۡعِلۡمِ لا مَا لَكَ مِنَ اللّٰهِ مِنۡ وَّلِىٍّ وَّلَا نَصِيۡرٍ ﴿۱۲۰﴾

وقف منزل

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ط
اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ط وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ﴿١٢١﴾ يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا ع ١٤ ٩ ١٤/١٦
نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى
الْعٰلَمِيْنَ ﴿١٢٢﴾ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ
نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا
شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿١٢٣﴾ وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ
بِكَلِمٰتٍ فَاَتَمَّهُنَّ ط قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ
اِمَامًا ط قَالَ وَمِنْ ذُرِّيَّتِيْ ط قَالَ لَا يَنَالُ عَهْدِي
الظّٰلِمِيْنَ ﴿١٢٤﴾ وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَاَمْنًا ط وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ط
وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ
لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق ۚ ج   Valid Pause - قف   Continue - لا صلے ز

وَاِذۡ قَالَ اِبۡرٰهٖمُ رَبِّ اجۡعَلۡ هٰذَا بَلَدًا اٰمِنًا وَّارۡزُقۡ اَهۡلَهٗ
مِنَ الثَّمَرٰتِ مَنۡ اٰمَنَ مِنۡهُمۡ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ ؕ
قَالَ وَمَنۡ كَفَرَ فَاُمَتِّعُهٗ قَلِيۡلًا ثُمَّ اَضۡطَرُّهٗۤ اِلٰى عَذَابِ
النَّارِ ؕ وَبِئۡسَ الۡمَصِيۡرُ ۝١٢٦ وَاِذۡ يَرۡفَعُ اِبۡرٰهٖمُ الۡقَوَاعِدَ
مِنَ الۡبَيۡتِ وَاِسۡمٰعِيۡلُ ؕ رَبَّنَا تَقَبَّلۡ مِنَّا ؕ اِنَّكَ اَنۡتَ
السَّمِيۡعُ الۡعَلِيۡمُ ۝١٢٧ رَبَّنَا وَاجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ
وَمِنۡ ذُرِّيَّتِنَاۤ اُمَّةً مُّسۡلِمَةً لَّكَ ۖ وَاَرِنَا مَنَاسِكَنَا
وَتُبۡ عَلَيۡنَا ۚ اِنَّكَ اَنۡتَ التَّوَّابُ الرَّحِيۡمُ ۝١٢٨ رَبَّنَا
وَابۡعَثۡ فِيۡهِمۡ رَسُوۡلًا مِّنۡهُمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِكَ
وَيُعَلِّمُهُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَيُزَكِّيۡهِمۡ ؕ اِنَّكَ
اَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ ۝١٢٩ وَمَنۡ يَّرۡغَبُ عَنۡ مِّلَّةِ ع ١٥ ٨ ١٥/١٦
اِبۡرٰهٖمَ اِلَّا مَنۡ سَفِهَ نَفۡسَهٗ ؕ وَلَقَدِ اصۡطَفَيۡنٰهُ
فِى الدُّنۡيَا ۚ وَاِنَّهٗ فِى الۡاٰخِرَةِ لَمِنَ الصّٰلِحِيۡنَ ۝١٣٠

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾

وَ وَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِىَّ اِنَّ اللّٰهَ

اصْطَفٰى لَـكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ؕ﴿۱۳۲﴾

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ

لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِىْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ

اٰبَآٮِٕكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا ۖۚ

وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۳﴾ تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا

كَسَبَتْ وَلَـكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا

يَعْمَلُوْنَ ﴿۱۳۴﴾ وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ

قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾

قُوْلُوْۤا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ

وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ

اُوْتِىَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِىَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق ۚۖ ج   Valid Pause - قف   Continue - لا صلے ز

لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۫ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۶﴾

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ

تَوَلَّوْا فَاِنَّمَا هُمْ فِیْ شِقَاقٍ ۚ فَسَیَكْفِیْكَهُمُ اللّٰهُ ۚ

وَهُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۱۳۷﴾ؕ صِبْغَةَ اللّٰهِ ۚ وَمَنْ

اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۫ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ﴿۱۳۸﴾

قُلْ اَتُحَآجُّوْنَنَا فِی اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ

اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿۱۳۹﴾ۙ

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِیْلَ وَاِسْحٰقَ وَیَعْقُوْبَ

وَالْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰی ؕ قُلْ ءَاَنْتُمْ

اَعْلَمُ اَمِ اللّٰهُ ؕ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً

عِنْدَهٗ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۰﴾

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا

كَسَبْتُمْ ۚ وَلَا تُسْئَلُوْنَ عَمَّا كَانُوْا یَعْمَلُوْنَ ﴿۱۴۱﴾ۧ ع ١٦ ١٢ ١٦/١٦

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - وقفة سكته Preceding Rule - ك

Contents



Stop Signs

Comp. Stop - م   Req. Stop - ط   Stop or Cont. - ج قلے   Valid Pause - قف   Continue - لا صلے ز

Any 2 of 3 Verses - ∴   Suggested Pause - ص   Stop Sound, Not Breath - سکتہ وقفة   Preceding Rule - ك

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

TAKBIR TO BE RECITED FOR THE LAST 22 SURAHS

Hadhrat Ubay ibn Kaab ﷺ - may Allah be pleased with him relates that he recited the Qur'aan to Rasulullah ﷺ - peace & blessings of Allah be upon him The Nabi ﷺ instructed Ubay ibn Kaab ﷺ - may Allah be pleased with him explaining: Say the Takbir at the end of each surah, until you complete your recital of (the last twenty two surahs) of the full Qur'aan.

The Takbir:

لَا اِلٰهَ اِلَّا اللّٰهُ، وَاللّٰهُ اَكۡبَرُ، وَلِلّٰهِ الۡحَمۡدُ

There is none worthy of worship besides Allah, and Allah is the Greatest, and all praise is due to Allah (alone).

Rulings:

Recite the Takbir in an audible, moderately soft voice only, with a short pause after each Surah, the Takbir shall be recited once only. (i.e. before the Bismillah of the next Surah). During a full Khatmul Qur'aan, recite the takbir from the end of Surah Ad-Duha ﴿اَلضُّحٰى﴾, and continue to the end of Surah An Naas ﴿اَلنَّاس﴾. (i.e. for the last twenty two Surahs). The recital of this Takbir is sunnah and meritorious. However, it is neither incorrect, nor a sin if the recitation of the Takbir is omitted.

THE METHOD OF KHATMUL QUR'AAN

The masnoon method (procedure) for the Khatmul Qur'aan is that when the recital of the full Qur'aan is completed (Khatam), then one should immediately start the reciting of the next Khatam.

Rasulullah ﷺ during his recital of the Qur'aan, when arriving at Surah An-Naas ﴿اَلنَّاس﴾, always paused there, then recited Surah Al-Faatihah ﴿اَلۡحَمۡدُ لِلّٰهِ الۡعٰلَمِيۡنَ۝...﴾ together with Alif Laam Meem ﴿الٓمّٓ۝...﴾, upto Muflihoon ﴿الۡمُفۡلِحُوۡنَ۝﴾, and thereafter made du'aa.

Rasulullah ﷺ has said that it is very much liked by Allah Ta'aala ﷻ that whenever the recital of the entire Qur'aan is completed, then the next recital is immediately commenced and then stopped at Muflihoon, ﴿الۡمُفۡلِحُوۡنَ۝﴾ after which the du'aa is made.

DUA' AFTER THE COMPLETION OF THE QUR'AAN

It is reported in several Ahaadith that Rasulullah ﷺ has said that the acceptance of du'aa upon the completion of every Khatam of the Qur'aan is assured. In one Hadith it is stated that: 'When a person completes the Qur'aan the Malaaikah (Angels) kiss him between the eyes'. In another Hadith it is reported that: 'Whosoever completes the Qur'aan during the early hours of the day, the Malaa-ikah ask Allah Ta'aala ﷻ to show mercy on such a person for the balance of the day. Likewise whoever completed it at the commencement of the night then the Malaaikah ask Allah ﷻ to show mercy on such a person for the balance of the night'. It is reported that Rasulullah ﷺ has said: 'Whosoever recites the Qur'aan and performs du'aa thereafter, then four thousand Malaaikah will say Aameen upon his du'aa.

دُعَآءُ خَتْمِ الْقُرْاٰنِ

DUA KHATMUL QUR'AAN

صَدَقَ اللهُ الْعَلِيُّ الْعَظِيْمُ، وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ، وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ، رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، اَللّٰهُمَّ ارْزُقْنَا بِكُلِّ حَرْفٍ مِّنَ الْقُرْاٰنِ حَلَاوَةً وَّبِكُلِّ جُزْءٍ مِّنَ الْقُرْاٰنِ جَزَآءً، اَللّٰهُمَّ ارْزُقْنَا

Allah the High Sublime has spoken the truth! and His noble Nabi ﷺ has spoken the truth! and upon that, we are amongst the witnesses! O our Sustainer accept from us, indeed You are All Hearing and All Knowing. O Allah, grant us in return for every letter from the Qur'aan a sweetness and from every chapter (portion) thereof a reward. O Allah, grant us

with (the recitation of every) alif; ulfah [love]	بِالْاَلِفِ اُلْفَةً،
with (every) baa, barakah [blessing]	وَّبِالْبَآءِ بَرَكَةً،
with (every) taa, tawbah [repentance]	وَّبِالتَّآءِ تَوْبَةً،
with (every) thaa, thawaab [reward]	وَّبِالثَّآءِ ثَوَابًا،
with (every) jeem, jamaal [beauty]	وَّبِالْجِيْمِ جَمَالًا،
with (every) haa, hikmah [wisdom]	وَّبِالْحَآءِ حِكْمَةً،
with (every) khaa, khair [goodness]	وَّبِالْخَآءِ خَيْرًا،
with (every) daal, daleel [proof]	وَّبِالدَّالِ دَلِيْلًا،
with (every) dhaal, dhakaa [intelligence]	وَّبِالذَّالِ ذَكَآءً،
with (every) raa, ralmah [mercy]	وَّبِالرَّآءِ رَحْمَةً،
with (every) zaa, zakaah [purity]	وَّبِالزَّآءِ زَكٰوةً،
with (every) seen, sa'aadah [good fortune]	وَّبِالسِّيْنِ سَعَادَةً،
with (every) sheen, shifaa [cure]	وَّبِالشِّيْنِ شِفَآءً،
with (every) saad, sidq [sincerity]	وَّبِالصَّادِ صِدْقًا،
with (every) dhaad, dhiyaa' [light]	وَّبِالضَّادِ ضِيَآءً،
with (every) taa, taraawah [tenderness]	وَّبِالطَّآءِ طَرَاوَةً،
with (every) dhaa, Dhafar [victory]	وَّبِالظَّآءِ ظَفَرًا،

with (every) ghain, ghinaa [independance]	وَّبِالْعَيْنِ عِلْمًا،
with (every) faa, falaah [success]	وَّبِالْغَيْنِ غِنًى،
with (every) qaaf, qurbah [nearness]	وَّبِالْقَافِ قُرْبَةً،
with (every) kaaf, karamah [nobility]	وَّ بِالْكَافِ كَرَامَةً،
with (every) laam, lutf [gentleness]	وَّبِاللَّامِ لُطْفًا،
with (every) meem, maw'izah [counsel]	وَّبِالْمِيْمِ مَوْعِظَةً،
with (every) nun, noor [light]	وَّبِالنُّوْنِ نُوْرًا،
with (every) waaw, wuslah [connection]	وَّبِالْوَاوِ وُصْلَةً،
with (every) haa, hidayah [guidance]	وَّبِالْهَآءِ هِدَايَةً،
and with (every) yaa, yaqeen [conviction]	وَّبِالْيَآءِ يَقِيْنًا،

اَللّٰهُمَّ انْفَعْنَا بِالْقُرْاٰنِ الْعَظِيْمِ، وَارْفَعْنَا بِالْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ، وَ تَقَبَّلْ مِنَّا قِرَآءَ
تَنَا وَ تَجَاوَزْ عَنَّا مَا كَانَ فِيْ تِلَاوَةِ الْقُرْاٰنِ مِنْ خَطَاٍ اَوْ نِسْيَانٍ اَوْ تَحْرِيْفِ كَلِمَةٍ عَنْ
مَّوَاضِعِهَآ اَوْ تَقْدِيْمٍ اَوْ تَاْخِيْرٍ اَوْ زِيَادَةٍ اَوْ نُقْصَانٍ اَوْ تَاْوِيْلٍ عَلٰى غَيْرِ مَآ اَنْزَلْتَهٗ عَلَيْهِ
اَوْ رَيْبٍ اَوْ شَكٍّ اَوْ سَهْوٍ اَوْ سُوْٓءِ اِلْحَانٍ اَوْ تَعْجِيْلٍ عِنْدَ تِلَاوَةِ الْقُرْاٰنِ اَوْ كَسْلٍ اَوْ
سُرْعَةٍ اَوْ زَيْغِ لِسَانٍ اَوْ وَقْفٍ بِغَيْرِ وُقُوْفٍ اَوْ اِدْغَامٍ بِغَيْرِ مُدْغَمٍ اَوْ اِظْهَارٍ بِغَيْرِ بَيَانٍ
اَوْ مَدٍّ اَوْ تَشْدِيْدٍ اَوْ هَمْزَةٍ اَوْ جَزْمٍ اَوْ اِعْرَابٍ بِغَيْرِ مَا كُتِبَ اَوْ قِلَّةِ رَغْبَةٍ وَّرَهْبَةٍ عِنْدَ
اٰيَاتِ الرَّحْمَةِ وَاٰيَاتِ الْعَذَابِ فَاغْفِرْ لَنَا رَبَّنَا وَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ،

O Allah let us benefit from the Magnimous Qur'aan and elevate us with its verses and Glorius zikr. And accept from us our recitation and pardon us for any errors or forgetfulness or distorting its meanings or advancing or delaying it or adding or omitting to it or interpreting it incorrectly to that which you had revealed. Or entertaining doubts or misgivings or recitation in an inappropiate tone or making haste in recitation or displaying indifference or rushing through it or twisting the tongue. Or undue stopping or continuance or inaccurate utterance or Idghaam without mudgham or making needless Izhaar or making madd, tashdeed hamzah sukoon or reading other than how You have written. Or for being unresponsive to the verses of mercy and punishment. Thus forgive us and write us down from amongst the witnesses.

اَللّٰهُمَّ نَوِّرْ قُلُوْبَنَا بِالْقُرْاٰنِ وَزَيِّنْ اَخْلَاقَنَا بِالْقُرْاٰنِ وَنَجِّنَا مِنَ النَّارِ بِالْقُرْاٰنِ وَاَدْخِلْنَا فِى الْجَنَّةِ بِالْقُرْاٰنِ، اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ لَنَا فِى الدُّنْيَا قَرِيْنًا وَّفِى الْقَبْرِ مُؤْنِسًا وَّعَلَى الصِّرَاطِ نُوْرًا وَّ فِى الْجَنَّةِ رَفِيْقًا وَّمِنَ النَّارِ سِتْرًا وَّحِجَابًا وَّاِلَى الْخَيْرَاتِ كُلِّهَا دَلِيْلًا فَاكْتُبْنَا عَلَى التَّمَامِ وَارْزُقْنَا اَدَآءً بِالْقَلْبِ وَاللِّسَانِ وَحُبِّ الْخَيْرِ وَالسَّعَادَةِ وَالْبَشَارَةِ مِنَ الْاِيْمَانِ،

O Allah enlighten our hearts with the Qur'aan and decorate our character with the Qur’aan and save us from the Jahannum by means of the Qur'aan and enter into Jannah by means of the Qur'aan. O Allah make the Qur'aan our partner in this world an a companion in the Qabr, a light on the Siraat the best friend in Jannah and a shield against the fire of Hell and a guide that will lead to every act of righteousness. And decree for us perfection and bless us to fulfil from our heart and tongue and love, good fortune and glad tidings of Imaan.

وَصَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ مُّظْهَرِ لُطْفِهٖ وَنُوْرِ عَرْشِهٖ سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا-

And salutations of Allah be upon His best creation Mohammed ﷺ who is the manifestation of Allah's kindness and the noor of his that is attached with the Throne. Enumerable peace be upon our Master Muhammed ﷺ and upon his family and upon his companions.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ، وَاَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ، وَاَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ، وَّاَعُوْذُبِكَ مِنَ النَّارِ وَمَاقَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ، وَاَسْئَلُكَ خَيْرَ مَا سَاَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَاَعُوْذُبِكَ مِنْ شَرِّ مَااسْتَعَاذَبِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَّاَسْئَلُكَ مَا قَضَيْتَ لِىْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رَشَدًا-

O Allah, I ask You of every good, which may come soon or which may come later, which I know or do not know; and I seek refuge in You from every evil, which may come soon or which may come later, which I am aware or which I know not; And I ask of You Paradise and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire and of every word and deed that may bring me close to it; And I ask of you every good, which Your slave and Messenger Muhammad ﷺ asked from You and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You; and I ask of You what ever You decree for me, make its ultimate end good for me.

CAUTION REQUIRED IN PRONUNCIATION

There are certain places in the Qur'aanul Majeed where even a little negligence can make one guilty of the unintentional utterance of words of Kufr. The changing or transposing of a Fathah/Zabar (ـَ), Kasrah/Zer (ـِ) or Dhammah/Pesh (ـُ) can alter the meanings of words, and to intentionally recite incorrectly can plunge one into the act of a major sin, so much so that it can lead one to the brink of Kufr. These Ayaahs are denoted by a broken line below them and the symbol ❈ in the margin.

No.	Surah	Juz No.	Surah No.	Ayaah No.	✓ Pronunciation	✗ Pronunciation
1	اَلْفَاتِحَة	1	1	4	اِيَّاكَ نَعْبُدُ	Without Tashdeed - اِيَاكَ
2	اَلْفَاتِحَة	1	1	7	اَنْعَمْتَ عَلَيْهِمْ	اَنْعَمْتُ عَلَيْهِمْ
3	اَلْبَقَرَة	1	2	125	وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ	اِبْرٰهٖمُ رَبَّهٗ
4	اَلْبَقَرَة	2	2	251	وَقَتَلَ دَاوٗدُ جَالُوْتَ	دَاوٗدُ جَالُوْتُ
5	اَلْبَقَرَة	3	2	255	اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ	With Madd - آللّٰهُ
6	اَلْبَقَرَة	3	2	261	وَاللّٰهُ يُضٰعِفُ	وَاللّٰهُ يُضٰعَفُ
7	اَلنِّسَآء	6	4	165	رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ	مُّبَشِّرِيْنَ وَمُنْذَرِيْنَ
8	اَلتَّوْبَة	10	9	3	مِنَ الْمُشْرِكِيْنَ وَرَسُوْلُهٗ	وَرَسُوْلِهٖ
9	بَنِيْٓ اِسْرَآءِيْل	15	17	15	وَمَا كُنَّا مُعَذِّبِيْنَ	مُعَذَّبِيْنَ
10	طٰهٰ	16	20	121	وَعَصٰٓى اٰدَمُ رَبَّهٗ	اٰدَمَ رَبُّهٗ
11	اَلْاَنْبِيَآ	17	21	87	اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ	اِنِّيْ كُنْتَ
12	اَلشُّعَرَآء	19	26	194	لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ	مُنْذَرِيْنَ
13	فَاطِر	22	35	28	يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا	اللّٰهُ مِنْ عِبَادِهِ الْعُلَمٰٓؤَا
14	اَلصّٰٓفّٰت	23	37	76	فِيْهِمْ مُّنْذِرِيْنَ	فِيْهِمْ مُّنْذَرِيْنَ
15	اَلْفَتْح	26	48	27	صَدَقَ اللّٰهُ رَسُوْلَهُ	اللّٰهَ رَسُوْلَهُ
16	اَلْحَشْر	28	59	24	الْمُصَوِّرُ	الْمُصَوَّرُ
17	اَلْحَآقَّة	29	69	37	اِلَّا الْخٰطِئُوْنَ	اِلَّا الْخٰطَئُوْنَ
18	اَلْمُزَّمِّل	29	73	16	فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ	فِرْعَوْنَ الرَّسُوْلُ
19	اَلْمُرْسَلٰت	29	77	41	فِيْ ظِلٰلٍ	فِيْ ظَلٰلٍ
20	اَلنّٰزِعٰت	30	79	45	اِنَّمَآ اَنْتَ مُنْذِرُ	مُنْذَرُ

THE AYAAHS OF SAJDAH TILAAWAH

There are 14 aayaah of the Qur'aan after the recital of which Sajdah Tilaawah becomes waajib and has to be made. These are indicated by the word السَّجْدَة (As Sajdah) shown in the margin; and also by a line under the Sajdah word in the specific Aayah. (Note: The second Sajdah in Surah Haj is to be performed by the Shafi'ees only. The sajdah in Surah Saad is not a Sajdah Tilaawah for them. This is a Sajdah-ush Shukr for them and should be performed only out of Salaah. The niyyah for this is: 'Nawaitu Sajdah-ush Shukri lillaahi Ta-'aala').

When reciting or listening to the Qur'aan and on completing the recital of any of these Aayaah it is waajib to perform a single sajdah immediately. (According to Imaam Shafi - it is Sunnah). However, if one is unable to perform the sajdah immediately then it could be performed soon after. This Sajdah is also waajib upon a person who listens to it whilst in a state of Janaabah. However, this sajdah is not waajib for women when they listen to an ayaah of Sajdah whilst they are in a state of Haydh or Nifaas.

If an aayah of sajdah is recited in Salaah, then the sajdah must be performed immediately in the Salaah. The method of performing the Sajdah Tilaawah (in Salaah) is to complete the recital of that specific Aayaah and then immediately go down into sajdah whilst saying: 'Allaahu Akbar' and recite the Tasbeeh of Sajdah, thrice. After the sajdah return to the standing position whilst saying 'Allaahu Akbar'; and continue the recital without reciting 'Bismillaah'.

If an Aayaah of Sajdah is repeated several times while seated in one place, then only one Sajdah is waajib. When one sajdah aayaah is recited at several different places; or if separate aayaah are recited at various different places; then the corresponding number of Sajdah's will have to be performed. A small house or the chamber of the Musjid is regarded as one place. It is desirable to recite the Aayaah of Sajdah inaudibly to avoid making the sajdah waajib upon others who are within hearing distance. It is makrooh to recite the Qur'aan and deliberately omit reciting the Aayaah of Sajdah to avoid performing the Sajdah.

How to Perform the Sajdah Tilawaah

The same conditions regarding Tahaarat, Wudhu etc. that apply to Salaah are applicable to Sajdah Tilaawah. Sajdah Tilaawah is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set.

The Hanafi Method:

It is Mustahab (desirable) that one performs Sajdah Tilaawah immediately after the aayah of sajdah had been recited. However, there is no sin caused by a moderate delay when carrying out the waajib sajdah soon thereafter. It is makrooh and sinful to indefinitely delay fulfilling such waajib Sajdah Tilaawah. When one is not busy in Salaah, the best method for this waajib sajdah is to stand upright and say: Allahu Akbar (without raising the hands) then go straight down into sajdah, recite Subhaana Rabbiyal A'ala' thrice, then rise out of sajdah and whilst standing up say Allahu Akbar. Such sajdah will also be correct or complete and valid when

one had proceeded into Sajdah Tilaawah from the jalsah (sitting posture like that in Salaah), and ended it coming up into a sitting posture.

The Shaafi'ee method:

It is sunnah to first say the niyyah while standing for Sajdah Tilaawah thus: 'Nawaytu Sajdah Tilaawati lillaahi Ta'aala'. Then recite the Takbeeratul Ihraam (whilst lifting hands as in Salaah, and folding the arms briefly) by saying; 'Allahu Akbar', and perform one sajdah. Thereafter whilst standing up say the Takbeer and then recite the Tasleem (salaam) to complete the sajdah.

Ayaahs of Sajdah

No.	Surah	Juz No.	Surah No.	Ayaah No.	Ayaahs of Sajdah
1	اَلۡاَعۡرَاف	9	7	206	وَ يُسَبِّحُوۡنَهٗ وَلَهٗ يَسۡجُدُوۡنَ ۝٢٠٦
2	اَلرَّعۡد	13	13	15	وَلِلّٰهِ يَسۡجُدُ مَنۡ فِى السَّمٰوٰتِ وَالۡاَرۡضِ
3	اَلنَّحۡل	14	16	49	وَلِلّٰهِ يَسۡجُدُ مَا فِى السَّمٰوٰتِ وَمَا
4	بَنِىۡۤ اِسۡرَآءِيۡل	15	17	107	لِلۡاَذۡقَانِ سُجَّدًا ۝١٠٧ وَّ يَقُوۡلُوۡنَ سُبۡحٰنَ
5	مَرۡيَم	16	19	58	اٰيٰتُ الرَّحۡمٰنِ خَرُّوۡا سُجَّدًا وَّبُكِيًّا ۝٥٨
6	اَلۡحَجّ	17	22	18	اَلَمۡ تَرَ اَنَّ اللّٰهَ يَسۡجُدُ لَهٗ
7	اَلۡحَجّ	17	22	77	اٰمَنُوۡا ارۡكَعُوۡا وَاسۡجُدُوۡا وَاعۡبُدُوۡا
This second Sajdul Tilaawah in Surah Haj is to be performed by the Shafi's only					
8	اَلۡفُرۡقَان	19	25	60	وَاِذَا قِيۡلَ لَهُمُ اسۡجُدُوۡا لِلرَّحۡمٰنِ قَالُوۡا
9	اَلنَّمۡل	19	27	25	اَلَّا يَسۡجُدُوۡا لِلّٰهِ الَّذِىۡ يُخۡرِجُ الۡخَبۡءَ
10	اَلسَّجۡدَة	21	32	15	خَرُّوۡا سُجَّدًا وَّسَبَّحُوۡا بِحَمۡدِ رَبِّهِمۡ
11	صٓ	23	38	24	وَخَرَّ رَاكِعًا وَّاَنَابَ ۝٢٤
This Sajdul Tilaawah in Surah Saad is to be performed by the Hanafi's only					
12	حٰمٓ السَّجۡدَة	24	41	37	لَا تَسۡجُدُوۡا لِلشَّمۡسِ وَلَا لِلۡقَمَرِ وَاسۡجُدُوۡا
13	اَلنَّجۡم	27	53	62	فَاسۡجُدُوۡا لِلّٰهِ وَاعۡبُدُوۡا ۝٦٢
14	اَلۡاِنۡشِقَاق	30	84	21	لَا يَسۡجُدُوۡنَ ۝٢١ بَلِ الَّذِيۡنَ كَفَرُوۡا يُكَذِّبُوۡنَ
15	اَلۡعَلَق	30	96	19	كَلَّا ؕ لَا تُطِعۡهُ وَاسۡجُدۡ وَاقۡتَرِبۡ ۝١٩

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3	اٰلِ عِمْرٰن	Madani	3-4	20	200
4	اَلنِّسَآء	Madani	4-5-6	24	176
5	اَلْمَآئِدَة	Madani	6-7	16	120
6	اَلْاَنْعَام	Makki	7-8	20	165
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8	اَلْاَنْفَال	Madani	9-10	10	75
9	اَلتَّوْبَة	Madani	10-11	16	129
10	يُوْنُس	Makki	11	11	109
11	هُوْد	Makki	11-12	10	123
12	يُوْسُف	Makki	12-13	12	111
13	اَلرَّعْد	Madani	13	6	43
14	اِبْرٰهِيْم	Makki	13	7	52
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20	طٰهٰ	Makki	16	8	135
21	اَلْاَنْبِيَآء	Makki	17	7	112
22	اَلْحَجّ	Madani	17	10	78
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26	اَلشُّعَرَآء	Makki	19	11	227
27	اَلنَّمْل	Makki	19-20	7	93
28	اَلْقَصَص	Makki	20	9	88
29	اَلْعَنْكَبُوْت	Makki	20-21	7	69
30	اَلرُّوْم	Makki	21	6	60
31	لُقْمٰن	Makki	21	4	34
32	اَلسَّجْدَة	Makki	21	3	30
33	اَلْاَحْزَاب	Madani	21-22	9	73
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59	اَلْحَشْر	Madani	28	3	24
60	اَلْمُمْتَحِنَة	Madani	28	2	13
61	اَلصَّف	Madani	28	2	14
62	اَلْجُمُعَة	Madani	28	2	11
63	اَلْمُنٰفِقُوْن	Madani	28	2	11
64	اَلتَّغَابُن	Madani	28	2	18
65	اَلطَّلَاق	Madani	28	2	12
66	اَلتَّحْرِيْم	Madani	28	2	12
67	اَلْمُلْك	Makki	29	2	30
68	اَلْقَلَم	Makki	29	2	52
69	اَلْحَآقَّة	Makki	29	2	52
70	اَلْمَعَارِج	Makki	29	2	44
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72	اَلْجِنّ	Makki	29	2	28
73	اَلْمُزَّمِّل	Makki	29	2	20
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88	اَلْغَاشِيَة	Makki	30	1	26
89	اَلْفَجْر	Makki	30	1	30
90	اَلْبَلَد	Makki	30	1	20
91	اَلشَّمْس	Makki	30	1	15
92	اَلَّيْل	Makki	30	1	21
93	اَلضُّحٰى	Makki	30	1	11
94	اَلْاِنْشِرَاح	Makki	30	1	8
95	اَلتِّيْن	Makki	30	1	8
96	اَلْعَلَق	Makki	30	1	19
97	اَلْقَدْر	Makki	30	1	5
98	اَلْبَيِّنَة	Madani	30	1	8
99	اَلزِّلْزَال	Madani	30	1	8
100	اَلْعٰدِيٰت	Makki	30	1	11
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104	اَلْهُمَزَة	Makki	30	1	9
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108	اَلْكَوْثَر	Makki	30	1	3
109	اَلْكٰفِرُوْن	Makki	30	1	6
110	اَلنَّصْر	Madani	30	1	3
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112	اَلْاِخْلَاص	Makki	30	1	4
113	اَلْفَلَق	Makki	30	1	5
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2	اَلْقَلَم	31	اَلْقِيٰمَة	59	اَلزُّمَر	87	اَلْبَقَرَة
3	اَلْمُزَّمِّل	32	اَلْهُمَزَة	60	اَلْمُؤْمِن	88	اَلْاَنْفَال
4	اَلْمُدَّثِّر	33	اَلْمُرْسَلٰت	61	حٰمٓ السَّجْدَة	89	اٰلِ عِمْرٰن
5	اَلْفَاتِحَة	34	قٓ	62	اَلشُّوْرٰى	90	اَلْاَحْزَاب
6	اَللَّهَب	35	اَلْبَلَد	63	اَلزُّخْرُف	91	اَلْمُمْتَحِنَة
7	اَلتَّكْوِيْر	36	اَلطَّارِق	64	اَلدُّخَان	92	اَلنِّسَآء
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9	اَللَّيْل	38	صٓ	66	اَلْاَحْقَاف	94	اَلْحَدِيْد
10	اَلْفَجْر	39	اَلْاَعْرَاف	67	اَلذّٰرِيٰت	95	مُحَمَّد
11	اَلضُّحٰى	40	اَلْجِنّ	68	اَلْغَاشِيَة	96	اَلرَّعْد
12	اَلْاِنْشِرَاح	41	يٰسٓ	69	اَلْكَهْف	97	اَلرَّحْمٰن
13	اَلْعَصْر	42	اَلْفُرْقَان	70	اَلنَّحْل	98	اَلدَّهْر
14	اَلْعٰدِيٰت	43	فَاطِر	71	نُوْح	99	اَلطَّلَاق
15	اَلْكَوْثَر	44	مَرْيَم	72	اِبْرٰهِيْم	100	اَلْبَيِّنَة
16	اَلتَّكَاثُر	45	طٰهٰ	73	اَلْاَنْبِيَآء	101	اَلْحَشْر
17	اَلْمَاعُوْن	46	اَلْوَاقِعَة	74	اَلْمُؤْمِنُوْن	102	اَلنُّوْر
18	اَلْكٰفِرُوْن	47	اَلشُّعَرَآء	75	اَلسَّجْدَة	103	اَلْحَجّ
19	اَلْفِيْل	48	اَلنَّمْل	76	اَلطُّوْر	104	اَلْمُنٰفِقُوْن
20	اَلْفَلَق	49	اَلْقَصَص	77	اَلْمُلْك	105	اَلْمُجَادَلَة
21	اَلنَّاس	50	بَنِيْٓ اِسْرَآءِيْل	78	اَلْحَآقَّة	106	اَلْحُجُرٰت
22	اَلْاِخْلَاص	51	يُوْنُس	79	اَلْمَعَارِج	107	اَلتَّحْرِيْم
23	اَلنَّجْم	52	هُوْد	80	اَلنَّبَا	108	اَلتَّغَابُنَ
24	عَبَسَ	53	يُوْسُف	81	اَلنّٰزِعٰت	109	اَلصَّف
25	اَلْقَدْر	54	اَلْحِجْر	82	اَلْاِنْفِطَار	110	اَلْجُمُعَة
26	اَلشَّمْس	55	اَلْاَنْعَام	83	اَلْاِنْشِقَاق	111	اَلْفَتْح
27	اَلْبُرُوْج	56	اَلصّٰٓفّٰت	84	اَلرُّوْم	112	اَلْمَآئِدَة
28	اَلتِّيْن	57	لُقْمٰن	85	اَلْعَنْكَبُوْت	113	اَلتَّوْبَة
29	اَلْقُرَيْش					114	اَلنَّصْر

DUA FOR MEMORISING THE QUR'AANUL MAJEED

It has been reported by Tirmidhi, Haakim and others that Sayyidina Ibn Abbaas رضي الله عنه reports that he was once in the company of Rasulullah ﷺ when Sayydina Ali رضي الله عنه came in and said: 'O Rasulullah ﷺ You are dearer to me than my father and mother. I try to memorise the Qur'aan but cannot do so, as it vanishes from my memory'. Rasulullah ﷺ said: shall I tell you of a method that will benefit you, as well as those to whom it is conveyed by you? You will be able to retain whatever you learn'. At the request of Sayyidina Ali رضي الله عنه, Rasulullah ﷺ said, 'When the night preceding Friday comes, rise up in its last third portion, if possible, for that would be excellent. This is the best part of the night as this is the time when angels descend, and prayers are specially granted at this hour. It was for this particular time that Hadhrat Yaqoob عليه السلام had been waiting for; when he had said to his sons that he would, in the near future, pray to his Allah for forgiveness for them. If it is difficult to get up at this time then you should do so in the middle of the night, and if this too is not possible, offer the four rakaat in the early part of the night. After reciting Surah Faatihah in each rakaah**, Surah Yasin** ﴿يٰسٓ﴾ should be recited in the first rakaah, **Surah Dukhaan** ﴿اَلدُّخَان﴾ in the second, **Surah Alif Laam Meem Sajdah** ﴿اَلسَّجدَة﴾ in the third and **Surah Mulk** ﴿اَلْمُلْك﴾ in the fourth. After completing At-Tahiyaat (Glorification of Allah in the sitting posture in Salaah) you should praise and glorify Almighty Allah abundantly, invoke peace and blessings on Rasulullah ﷺ and on all the Prophets عليهم السلام - peace be upon them and seek forgiveness for all believers and those Muslims who have passed away and then recite the following dua:

اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَّا اَبْقَيْتَنِيْ، وَارْحَمْنِيْ اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِيْ، وَارْزُقْنِيْ حُسْنَ النَّظَرِ فِيْ مَا يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوَهٗ عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِيْ وَاَنْ تُطْلِقَ بِهٖ لِسَانِيْ وَاَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِيْ وَاَنْ تَشْرَحَ بِهٖ صَدْرِيْ وَاَنْ تَغْسِلَ بِهٖ بَدَنِيْ فَاِنَّهٗ لَا يُعِيْنُنِيْ عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ-

O Allah have mercy on me by enabling me to avoid sins as long as You keep me alive; and have mercy on me by enabling me to avoid falling into those things which do not concern me; and grant me the good insight in those things that will cause YOU to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy, and Possessor of Dignity which is incompre-hensible. I beseech YOU, O Allah, O Beneficent One, In the name of Your Supreme Greatness and of the light of Your Countenance to cause my heart to memorize Your book as

You have taught me (the same), and grant me that I may be able to recite it in such a manner which will cause You to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy and Possessor of Dignity which is incomprehensible. I beseech You, O Allah, O Beneficent One, In the name of your Supreme Greatness and of the light of Your Countenance to illuminate my vision (with the Noor) of Your Book, and set my tongue free with its (fluent) recital, and to remove the grief of my heart with it, and to enlighten my mind and openly clear my chest with it, and to wash away (the sins) of my body with it. Certainly there is none except You to support and assist me in (attaining) the truth, and none except You can give it to me. And there is no protection (against evil) and no power (to do good) except with the help of Allah, the Most High, the Most Great.

Rasulullah ﷺ further said to Hadhrat Ali ؓ 'Repeat this act for three, five or seven Fridays. If Allah wills your prayer will certainly be granted. I swear by Him who made me a Prophet that the acceptance of a believers prayer will never be missed'. Sayyidina Ibn Abbaas ؓ reports that hardly five or seven Fridays passed when Sayyidina Ali ؓ came to Rasulullah ﷺ and said: 'Previously I used to learn about four aayaat; but I was not able to retain them, and now I learn about forty and I can remember them as clearly as if I have the Qur'aan open before me. Previously when I heard a Hadith; and then repeated it, I could not retain it; and now I hear Ahaadith and when I narrate them to others, I do not miss a single word'.

TA'AWWUZ AND TASMIYAH.

Ta'awwudh: أَعُوذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Tasmiyah: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah Ta'aala commands us in the Qur'aan:

فَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

'When you recite the Qur'aan seek Allah's protection from shay'taan the accursed'. (i.e. recite the Ta'awwuz). (Surah 16:98)

Injunctions and related considerations

According to the consensus of Ummah , it is a **Sunnah to say *Ta'awwudh* and *Tasmiyah* before the recitation of the Holy Qur'aan** whether in Salaah or out of Salaah. However, **the reciting of *Ta'awwudh* is confined to the beginning of the Qur'aanic recital only**. Hence, whenever beginning the recital of the Qur'aan, both *Ta'awwudh* and *Tasmiyah* should be recited. *Ta'awwudh* should not be recited when starting a new Surah during Tilaawat. It is also not musnoon to recite *Ta'awwudh* when beginning any other act, besides the recital of the Qur'aan.

All Muslim scholars are unanimous that *Bismillahir-Rahmanir-Rahim* is a portion of Surah Al-Naml. They also agree that besides Surah Al-Taubah it should be written and read at the beginning of every Surah of the Qur'aan. During recitation of

the Holy Qur'aan, one should repeat *Tasmiyah*, but not *Ta'awwudh*, at the beginning of each Surah, with the exception of Surah Al-Taubah. But if one happens to **begin the recitation of the Holy Qur'an with this Surah**, one should recite *Ta'awwudh* and *Tasmiyah* both.

Rulings:

1. *Bismillahir-Rahmanir-Rahim* is a verse of the Holy Qur'an and a part of the verse in Surah Al-Naml; it is also a regular verse when it occurse between two Surahs. It must, therefore, be treated with as much respect as the Holy Qur'an itself, and it is not permissible to touch it without having performed wudu (ablution) or when in a state of Haidh, Nifaas or Janaabah. It is not allowed to even read this verse as recitation of the Holy Qur'aan before having taken a ritual bath. One may, however, recite it as a **form of prayer** before beginning a work; like taking one's meals or drinking water under all conditions.
2. There is consensus amongst all the Imaams that the *Ta'awwudh* and *Tasmiyah* should be recited at the beginning of the first rakah in Salaah. They do however differ regarding the Tasmiyah in Salaah on whether it should be recited audibly or inaudibly. Imaam Abu Hanifah ﵀ and many other Imaams prefer that it should be recited inaudibly. Imaam Shafi ﵀ prefers that it be read audibly.
3. In the course of Salaah, whether one is reciting the Holy Qur'aan loudly or silently, one should not recite *Tasmiyah* before beginning a Surah just after the Surah Al-Fatihah. Such a practice has not been reported either from the Holy Prophet ﷺ or from any of the first four Khulafa. However there is a complete agreement among the scholars that it is **not makruh** or reprehensible for some one to recite *Tasmiyah* in this situation (Hanafi).

THE ETIQUETTE OF RECITING THE QUR'AAN

Before commencing Tilaawat:

- ✓ Perform Wudhu. It is Haraam (prohibited) to touch the Qur'aan without Wudhu.
- ✓ It is permissible to recite the Qur'aan without Wudhu from memory, without handling it.
- ✓ It is not permissible for a person, on whom ghusl is compulsory, to recite the Qur'aan at all, even from memory.
- ✓ Use a Miswaak and ensure that the mouth is thoroughly cleansed of any strong or offensive smell such as garlic, raw onion, cigarettes, cigars, tobacco etc.
- ✓ The respect for the Qur'aan should be regarded as binding upon every Muslim at all times. Sit in a secluded place facing the Qieblah in an extremely dignified manner. One should not lean against anything or stretch out ones legs or lie down whilst reciting the Qur'aan.
- ✓ The Qur'aan must be placed on an elevated position such as a Qur'aan stand, desk or pillow. Do not place the Qur'aan on the musallah (carpet), the Mimbar or any place on which people stand or sit.

- ✓ The use of Itr (permissable fragrance) is recommended before recital.

When commencing Tilaawah and during Tilaawah:

- ✓ The niyyah (intention) for the recital of the Qur'aan must be solely for the purpose of gaining Allaah's pleasure and to obtain His favour.
- ✓ Before commencing Recite Durood Sharief an odd number of times followed by **Ta'awwuz** and **Tasmiyah**.
- ✓ Recite the Qur'aan with complete attention and humbleness and in a dignified manner, as if you are reciting in response to Allaah's command, and also that you are in His presence and that He is listening to your recital.
- ✓ When one is alone it is better to recite aloud. However, when one is reciting in a Musjid or where others are occupied in their Ibaadat, or there is fear of showing off, then it is best to recite softly. Recite in a melodious voice because this has been emphasised in many Ahaadith. Do not sing the verses or imitate the manner and style of the non-Muslims, for this is totally forbidden.
- ✓ It is waajib (compulsory) to recite the Qur'aan Kareem correctly. Do not recite with haste but make an effort to recite with Tarteel (fluency) and with Tajweed (according to the rules of recitation).
- ✓ When reciting with comprehension; then upon reaching an aayaah describing mercy, ask for Allah's mercy, and when reciting an aayaah in which punishment is depicted, then beseech Allah to save you from such punishment. On an aayaah pertaining to Allah's Glory and Sanctity, one should say: Subhaanallaah (Allah is free from all faults). Masnoon dua's have to be recited after certain aayaah. These are shown with this symbol (۞) on the aayaah and the dua is printed in the margin.
- ✓ An effort must be made to understand the Qur'aan; and where one is not conversant with the Arabic language, he should endeavour to understand the meanings of particular aayaah from the Ulama, or from studying authentic translations. The Ahaadith of Rasulullah ﷺ strictly prohibits the translation and interpretation of the Qur'aan to suit ones own views, more especially and specifically so, when one is not fully acquainted with all the related sciences of the Qur'aan.
- ✓ Try to shed tears while reciting, even if one has to compel oneself to do so.
- ✓ One must not talk during the Tilaawat of the Qur'aan. If an important matter has to be discussed with anyone then the recital should be stopped and the Qur'aan closed. If anyone desires to continue reciting thereafter, then he must recite the Ta'awwuz and Tasmiyah and then continue from where one has stopped.
- ✓ It is reported in one Hadith that whoever has recited the Qur'aan and thereafter praised Allaah and conveyed blessings upon Rasulullah ﷺ and then, asked for forgiveness from his Sustainer; indeed he has asked for goodness from its very source.
- ✓ Do not place any other book, kitaab or object (hat, cap, turban or spectacles, etc.) on the Qur'aan during or after recital.

- ✓ Do not turn your back towards the Qur'aan before, during or after recital, and do not sit with the Qur'aan in such a position that it faces someone elses back. sit on a place that is higher than the Qur'aan when the Qur'aan is within sight nor on a place that is higher than the Qur'aan when the Qur'aan is within sight.
- ✓ If one feels tired and begins to yawn while reciting the Qur'aan, then the recitation should be terminated and only continued after having rested.
- ✓ After terminating the recital, put the Qur'aan into a Juzdaan (pouch) and then place it respectfully on a high shelf, or any other safe place.
- ✓ It is sinful to carelessly discard torn or worn pages of the Qur'aan. Unuseable (loose) pages must be put into a clean, Taahir (pure) wrapper and buried in a Taahir (paak) and clean place.
- ✓ Besides the Qur'aan, other pieces of paper or things with the names of Allaah and Rasulullah ﷺ must not be shown disrespect by being carelessly discarded at places where these would be trampled upon.

RECITATION OF THE QUR'AAN

When to recite the Qur'aan:

The most suitable time to recite the Qur'aan is after Fajr Salaah. The most virtuous time is the latter part of the night. It is also desirable to recite the Qur'aan between the times of Maghrib and Esha salaah. The Qur'aan should be recited at any time of the day or night provided one is not in the state of Janaabat etc. (i.e., in need of compulsory Ghusl). Tilaawat is allowed during the Makrooh times of salaah as well.

Extent of recital:

According to the Jamhur (general body of Ulama) there is no limitation on the maximum period in which one Khatam should be completed. The reciting should be completed within such time as is convenient. Some Ulama however, say that the maximum period should not exceed forty days. This means that at least three fourths of a Juz should be recited daily. If for some reason this extent could not be recited on that day, then the missed portion should also be covered on the next day, so that the Khatam can be completed in forty days. This view is supported by a Hadith in which it is reported: 'Whoever delays the completion of the Qur'aan for more than forty nights has delayed it considerably'.

Some Ulama are of the opinion that a Khatam should be completed once every month, though it is preferable to complete a Khatam every week, since this was the practice of most Sahaabah ﷺ. One could start the recital on Friday and could recite the one Manzil (halting stage) daily, so that the Khatam is completed on the following Thursday. (These manzils are clearly marked at the top of every page). According to Imaam Abu Hanifah ﷺ it is ones duty to recite the Qur'aan at least twice a year (i.e. two Khatams). Therefore, under no circumstances should one recite less than this.

THOSE SURAHS OF THE QUR'AAN WHICH ARE TO BE RECITED IN SALAAH

Waathila ؓ relates that Rasulullah ﷺ has said: 'I have been given اَلسَّبْعَالطُّوَلْ (As Sabat Tuwal) in lieu of the Torah, اَلْمِيْنَ (Al Me'een) in lieu of the Psalms, اَلْمَثَانِي Al Mathaani) in lieu of the Bible and اَلْمُفَصَّلُ (Al Mufassal) as a special favour for me.

The first seven Surahs are called 'As Sabat Tuwal' (the seven longest ones), the next eleven are called 'Al Me'een' (Surahs consisting mostly of about a hundred Aayaah each) the following twenty Surahs are known as 'Al Mathaani' (oft repeated Surahs), while all the other remaining Surahs are 'AI Mufassal' (the explicit ones). It is Masnoon (Sunnah) to recite the 'Al Mufassal' in the fardh salaah. These surahs are divided into three sections and are to be recited in the five Fardh Salaahs as follows:

Fajr and Zuhr: The longer ones of the Al Mufassal. These are from Suratul Hujuraat (Surah 49) to Suratul Inshiqaaq (Surah 84) - طِوَالُ الْمُفَصَّلْ

Asr and Esha: The medium ones of the Al Mufassal. These are from Suratul Burooj (Surah 85) to Suratul Qadr (Surah 97) - اَوْسَاطُ الْمُفَصَّلْ

Maghrib: The short ones of the Al Mufassal. These are from Suratul Bayyinah (Surah 98) to Suratun Naas (Surah 114) - قِصَارُ الْمُفَصَّلْ

THE RECITAL OF QUR'AAN IN SALATUL TARAWEEH

1. It is sunnah to recite the entire Qur'aan in the twenty rakaats of Taraweeh during the month of Ramadhaan. During such complete recital, the Tasmiyah should be recited audibly, once before the Qiraat of a Surah.
2. If there is no person who can recite the entire Qur'aan in the Taraweeh Salaah, then any Imaam should recite the last ten Surahs of the Qur'aan, (from surah Al Feel to the end), twice in twenty rakaat.
3. If an Imaam has recited the Qur' aan in twenty rakaat of Taraweeh in one Musjid then he is not allowed to lead another Taraweeh Jamaat hereafter in another Musjid.
4. To recite the Qur'aan so hastily in Taraweeh that the words are not clearly pronounced, is sinful. In such a case, neither the Imaam nor the muqtadies will receive the anticipated reward.
5. It is the unanimous verdict of the Ulama that any child (who has not yet reached the age of puberty) should not lead the congregation for Taraweeh or any other Salaah.

RUMUZ AL-AWQAF: STOP SIGNS

(Extracted from Ma'ariful Qur'aan)

A useful step taken to facilitate recitation and phonetically correct pronunciation (*tilawah* and *tajwid*) was to provide signs with Qura'nic sentences which could tell the nature of making a stop (breathing) there. These signs are known as the '*rumuz*' (signs) or *alamat* (symbols) of *awqaf* (stops). Their purpose is to help a person who does not know Arabic to stop at the correct spot during his recitation, and thus, avoid causing a change in meaning by breaking his breath at the wrong spot. Most of these signs were first invented by Allamah Abu Abdullah Muhammad ibn Tayfur Sajawandi ﷺ. *(Al-Nashr fi al-Qlra'at al-'Ashr, 1/225)*

Details about these signs are given below:

م	This letter *mim* is an abbreviation of *al-waqf al-lazim*. It means if a stop is not made here an outrageous distortion in the meaning of the verse is possible. So, it is better to stop here. Some phoneticians of the Qur'an have also called this *al-waqf al-wajib* or the obligatory stop. But this is not wajib of fiqh which brings sin if abandoned. In fact, the purpose is to stress that making a stop here is the most preferable of all stops. *(al-Nashr, 1/231)*
ط	This letter *Ta'* is an abbreviated form of *al-waqf al-mutlaq.* It means that the statement stands completed at this point. Therefore, it is better to stop here.
قف	This word is *'qif* which means 'stop' and it is inserted where the reader may possibly think that a stop was not correct there.
ز	This letter *Za'* is an abbreviation of *al-waqf al mujawwaz*. It means that making a stop here is correct all right, but the better choice is not to make a stop here.
سكتة	This is a symbol for *saktah*. It means one should stop here breaking the sound but not the breath. This is generally inserted at a place where assimilated reading is likely to cause an erroneous projection of meaning.
وقفة	At this sign of *waqfah*, one must stop a little longer than saktah (pause). But, breath should not break here too.
ص	This letter Sad is an abbreviation of al-waqf al-murakhkhas. It means that the statement has not yet been completed at this point but, because the sentence has become long, here is the place to breathe and stop rather than do it elsewhere. *(al-Mianh al-Fikriyyah, p.63)*
ق	This letter *qaf* is an abbreviation of *qila 'alaihi l 'waqf.* It means that some phoneticans of the Qur'an identify a stop here while others do not.

صلى	This is an abbreviation of ***al-waslu awla*** which means it is better to recite in assimilated continuity.
صل	This is an abbreviation of ***qad yusalu***, that is, some stop here, while others like to recite on in assimilated continuity.
لا	This letter ***la'*** is an abbreviation of *la taqif*. It means do not stop here, but it does not imply that making a stop here is impermissible, because there are certain places bearing this sign where making a stop brings no harm and making an initiation from the following word is also permissible. Therefore, the correct meaning of this sign is: If a stop is made here, it is better to go back and read over again. Initiation from the next word is not approved. *(al-Nashr, 1/233)*
ج	This letter ***Jim*** is an abbreviation of *al-waqf al-ja'iz* and it means that it is permissible to stop here.
لا ۵	Optional to pause or to continue.*
مع مُعَانقہ ∴ ∴	This ***ma'*** is an abbreviation of *"mu'anaqah"*. This symbol is inserted at a place where a single verse has two possible explanations. According to one explanation, the stop will be made at one given place, while according to another explanation, this will be at another place. So, a stop can be made at either one of the two places, but once a stop has been made at one place, it is not correct to stop at the other. However, if a stop is not made at both places, that will be correct. It is also known as *'al-muqabalah'*. It was, first of all, pointed out by Imam Abu al-Fadl-al-Razi *(al-Nashr, 1/237 and al-Itqan, 1/88).*
ك	Denotes similar rule as at end of preceding Aayah. *
أْ	A small circle on a letter denotes that such a syllable must not be pronounced during continous recital, but should be recited when pausing. *
۵	Non-Kufi Aayah *
	وَقْفُ النَّبِى صَلَّى اللهُ عَلَيْهِ وَسَلَّم This is marked at places where some *hadith* report proves that the Holy Prophet ﷺ stopped here while reciting.

* Not extracted from Ma'ariful Qur'aan

Basic Rules of Waqf (Stopping):

1. A Waqf is only correct if a breath is taken before reciting the following word. To recite the last letter as a Saakin and not to renew the breath is incorrect.

2. If there appears a **Fathah** (ـَ), **Kasrah** (ـِ), **Dhammah** (ـُ) or a **Kasratain** (ـٍ), **Dhammatain** (ـٌ) on the last letter of a word before a stop, then that letter will be recited as a **Saakin** (ـۡ).

سَمِيۡعٌۢ بَصِيۡرٌ ۝ ← سَمِيۡعٌۢ بَصِيۡرۡ ۝   يَعۡلَمُوۡنَ ۝ ← يَعۡلَمُوۡنۡ ۝

خُلُقٍ عَظِيۡمٍ ۝ ← خُلُقٍ عَظِيۡمۡ ۝   حِيۡنَ تَقُوۡمُ ۝ ← حِيۡنَ تَقُوۡمۡ ۝

يَوۡمُ الدِّيۡنِ ۝ ← يَوۡمُ الدِّيۡنۡ ۝

And if the last letter has a **Fathatain** (ـً) or Mad (ـٰ) then the last letter is read as if it has a **Fathah** (ـَ) on it.

رَبِّكَ فَتَخۡشٰى ← رَبِّكَ فَتَخۡشَا   حُبًّا جَمًّا ← حُبًّا جَمَّا   اَفۡوَاجًا ← اَفۡوَاجَا

If it is a Mushaddad letter i.e. a letter with a **Tashdeed** (ـّ), the letter should be prolonged between 1½ and two of itself. The same rules as above apply.

فَظَلَّ ط ← فَظَلّ ط   وَتَبَّ ۝ ← وَتَبّ ۝

وَالۡحَجِّ ط ← وَالۡحَجّ ط

صَفًّا صَفًّا ۝ ← صَفًّا صَفَّا ۝   اَنَّهُ الۡحَقُّ ط ← اَنَّهُ الۡحَقّ ط

3. If the last letter ia a round **Taa** (ة), when stopping; it is recited as a **Haa** (ه).

نَارًا حَامِيَةً ← نَارًا حَامِيَهۡ   اَصۡحٰبُ الۡمَيۡمَنَةِ ← اَصۡحٰبُ الۡمَيۡمَنَهۡ

4. If there appears a **Saakin letter** after a **Tanween**, then the **Noon** (ن) of the **Tanween** should be given a **Kasrah** (ـِ) and joined with the following letter. This shall be the rule when it is decided not to stop.

مُبِيۡنِ ۨاقۡتُلُوۡا ← مُبِيۡنِ نِ اقۡتُلُوۡا   لُمَزَةِ ۨالَّذِى ← لُمَزَةِ نِ الَّذِى

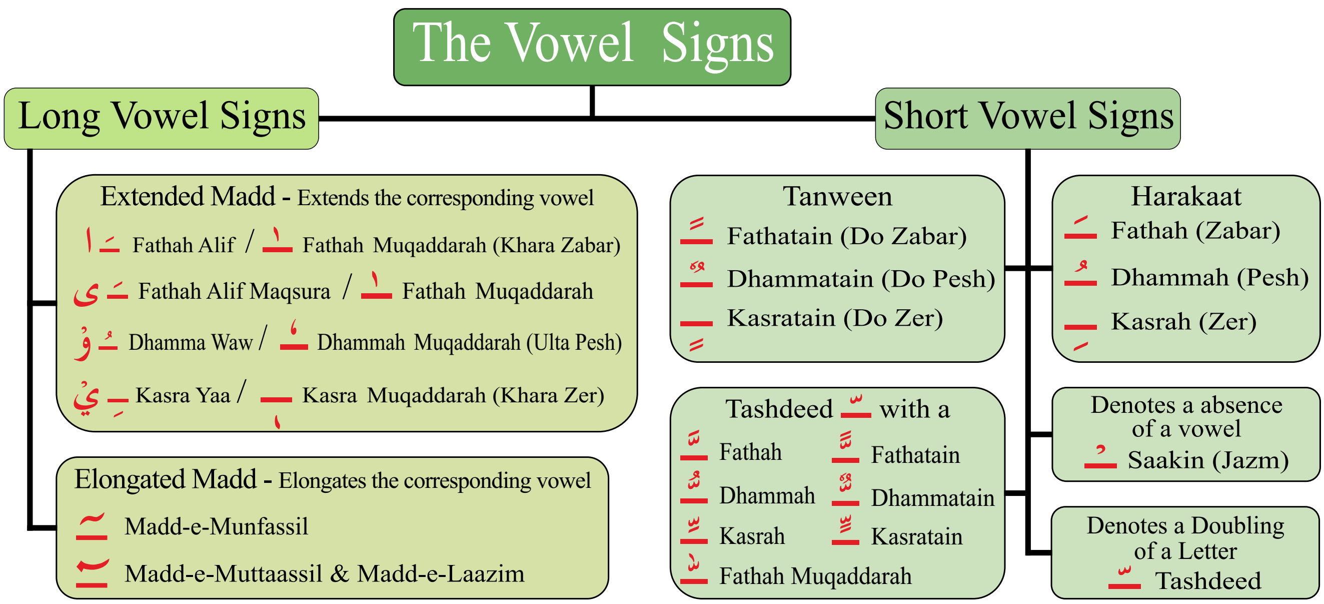
When a Stop is made, then the **Noon** (ن) of the **Tanween** should not be pronounced when beginning the recital of the following word.

مُبِيۡنِ ۨاقۡتُلُوۡا ← مُبِيۡنۡ ۝ اُقۡتُلُوۡا   لُمَزَةِ ۨالَّذِى ← لُمَزَهۡ ۝ اَلَّذِى

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THE ARABIC ALPHABET





Contents

Alternate Form of Letters

ے	ہ	ک	ة	ى	ئ	ؤ	أ إ
Yeh Baree	Heh Goal	Swash Kaf	Taa Marbuta	Alif Maksurah	Yaa Hamza	Waw Hamza	Alif Hamza
م	غ	ع	ز	ر	خ	ح	ج
Meem	Ghain	Ain	Zaa	Raa	Khaa	Haa	Jeem

Common Ligatures

لا	←	لا	←	ل+ا	الله	←	الله	←	ا+ل+ل+ه
كل	←	كل	←	ك+ل	كا	←	كا	←	ك+ا
في	←	في	←	ف+ي	كلا	←	كلا	←	ك+ل+ا
فے	←	فے	←	ف+ے	فى	←	فى	←	ف+ى
تم/تم	←	تم	←	ت+م	لج/لج	←	لج	←	ل+ج
بحج	←	بحج	←	ب+ح+ج	يم/يم	←	يم	←	ي+م
نخ/نخ	←	نخ	←	ن+خ	بح/بح	←	بح	←	ب+ح
جم/جما	←	جم	←	ج+م	يج/يج	←	يج	←	ي+ج
نهم	←	نهم	←	ن+ه+م	بهم	←	بهم	←	ب+ه+م
حميا	←	حميما	←	ح+م+ي+م+ا	جحنم	←	جحنم	←	ج+ح+ن+م

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References: Back to Basics - Qari Basheer Patel, Key to Tajweed - Mujlisul Ulema of South Africa, Nooraani Qaaidah, Tajweed Made Easy - Madrasah Arabia Islamia, Tajweed for Beginners - Qari Ismail Essack

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Summarised Tajweed Rules

The Arabic Alphabet

As-Sifaat | Vowel Signs | Rules of Alif (ا) | Rules of Stopping | Makhaarij

As-Sifaat

Aaridah

Rules for letters following a Noon Saakin & Tanween ـٌ ـٍ ـً نْ

إظهار – No Ghunna if followed by any of the throat letters
ء ه ع ح غ خ

إدغام – Assimilate With Ghunna if followed by these letters
ي ن م و
Assimilate Without Ghunna if followed by these letters
ر ل
If above letters are in 1 word No Ghunna will apply

إقلاب – Change the Noon Saakin or Tanween into a Meem Saakin
ـٌ ـٍ ـً نْ ⇦ مْ
With Ghunna (duration 1 Alif) when followed by ب

إخفاء – With Ghunna (duration 1 Alif) when followed by the following letters
ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

Rules for letters following a Meem Saakin مْ

إدغام شفوى – Assimilate the Meem Saakin into the Meem that follows it With Ghunna (duration 1 Alif)

إخفاء شفوى – With Ghunna (duration 1 Alif) when followed by the letter ب

إظهار شفوى – No Ghunna if followed by any other letter, besides
م ب

Sun Letters - اَلشَّمسُ – For the following letters the Laam becomes silent and is joined with the Alif or the letter preceding it
ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Lazimah

Without Opposites

- Safeer
- Inhiraaf
- Takreer
- Tafasshi
- Istitaalah

With Opposites

- Hams / Jahr
- Shiddah / Bayyinah / Rikhwah
- Isti'la / Istifaal
- Itbaq / Infitah
- Idhlaq / Ismaat

قَلْقَلَة – To read the letter so that an echoing sound emanates. When a saakin appears on the following letters,
ق ط ب ج د
It will be read with Qalqala

حَرْفُ اللِّين – When a fatha precedes a يْ or وْ they are called Letters of Leen

غنة – Pronounced from the Nasal Cavity مّ & نّ Will be Read With Ghunnah (duration 1 Alif)

Vowel Signs / Rules of Alif (ا)

حَرْفُ المَدّ / المدّ الاصلى
- ا before which there is a ـَ
- وْ before which there is a ـُ
- يْ before which there is a ـِ

These are known as the Letters of Madd - (Duration 1 Alif Only)

When a Alif (ا) takes on a Harakah (ـَ ـُ ـِ) it changes into a Hamza (ء)
The أ إ ؤ ئ then act as carriers for the Hamza (ء)

(ـٓ) المدّ الفرعى (ـٓ) – Duration 1 to 5 Alif's
During your recitation be consistent in the duration that you have decided on for each of the Madds

المدّ المنفصل (ـٓ) – A Harf-e-Madd followed by a Hamzah (ء) in the Next Word. Duration 3 Alif's

المدّ المتّصل (ـٓ) – A Harf-e-Madd followed by a Hamzah (ء) in the Same Word. Duration 3 Alif's

المدّ العارض الوقف – A Harf-e-Madd followed by a Saakin (ْ) which is caused by Stopping. Duration 1,3 or 5 Alif's

المدّ اللازم (ـٓ) – A Harf-e-Madd followed by a Saakin (ْ) in one word or a Tashdeed (ّ). Duration 5 Alif's

The Word الله – Recite with full mouth if preceded by ـَ ـُ. Recite with empty mouth if preceded by ـِ

The Rules of ر – Full mouth when it has ـَ ـُ or is ـْ and preceded by ـَ ـُ. Empty mouth when it has ـِ or is ـْ and preceded by ـِ

Rules of Stopping

Punctuation Marks

- م – Compulsory Stop
- ط – Required Stop
- ج قلى صلى – Continue or Stop
- قف – Valid Pause
- ز صلى لا – Continue
- ∴ ∴ – Stop at one only. Either the 1st or 2nd but not both
- ص – Suggested Pause
- سكتة وقفة – Stop Sound Not Breath
- ك – Preceding Rule

Initiation & Stopping

If there appears ـَ ـً ـِ ـٍ ـُ on the last letter of a word before a stop, then that letter will be recited with a ـْ
If there appears ـً ـٰ on the last letterof a word before a stop, then that letter will be recited with a ا
If the letter is a ـٌ the same rules as above apply, it will be prolonged between 1½ and 2 of itself
If the last letter is a Taa Marbuta ة when stopping, it is recited as a ه

Makhaarij

- **جوف** – Pronounced from the empty space inside the mouth: ا و ي
- **أقصى الحلق** – Lowest portion of the throat closest to the chest: أ ه
- **وسط الحلق** – Middle portion of the throat: ع ح
- **أدنى الحلق** – Uppermost portion of the throat: غ خ
- **أقصى اللّسان** – When the extreme back of the tongue touches the (soft) palate: ق
- **أقصى اللّسان** – When the extreme back of the tongue touches the (bony) palate: ك
- **وسط اللّسان** – When the centre of the tongue enters the recess of the upper palate: ج ش ى
- **حافة اللّسان** – When the back edge then side of the tongue touches the roots of the top molars and premolars: ض
- **ذلق اللّسان** – When the front edge of the tongue meets the gums of the eight top front teeth (right to left premolars): ل
- **ذلق اللّسان** – When the front edge of the tongue meets the gums of the six top teeth (right to left canines): ن
- **ذلق اللّسان** – When the front edge of the tongue meets the gums of the four top front teeth: ر
- **طرف اللّسان** – When the tip of the tongue touches the roots of the two top front two teeth: ت د ط
- **طرف اللّسان** – When the tip of the tongue touches the edge of the two top front teeth: ث ذ ظ
- **طرف اللّسان** – When the tip of the tongue touches the edge of the two top and bottom front teeth: ز س ص
- **الشفة السفلى** – When the bottom lip touches the two top front teeth: ف
- **خيشوم** – Pronounced from the Nasal Cavity: غنة
- **شفتان** – ب & م: The lips close completely; و: The lips close at the side rounding the lips

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اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدٰىنَا لِهٰذَا وَمَا كُنَّا

لِنَهْتَدِىَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ

All Praises due to Allah who has guided us to this,
and we would not have been rightly guided
had Allah not guided us. (Holy Quraan➡7:43)

رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝

وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝

Our Lord accept from us! Indeed, You - and You alone –
are the All- Hearing, the All-Knowing! (Holy Quraan➡2:127)

And accept our repentance. Indeed, You - and You alone –
are the Most-Relenting, the Very-Merciful. (Holy Quraan➡2:128)

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nurulhudasa@outlook.com

جَزَاكَ اللّٰهُ خَيْرًا And please do remember us in your Duas.